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Head of Sunday School Board

Retiring Cothen to return to the Magnolia State

In 40 years of church and denominational service, Grady Cothen has served as pastor of three churches, executive secretary of a state convention, president of a college and a seminary and, for the last eight years, he has headed the Southern Baptist Sunday School Board.

When he retires Feb. 1, he likely will have more time to indulge his favorite hobby, fishing. The sport is one which Cothen learned as a child, but a busy and distinguished career has left few moments in recent years for trying his luck.

Beginning in the creeks of rural southern Mississippi as a "barefooted boy in overalls with a cane pole and worms," Cothen now prefers salt water fishing off the Mississippi Gulf Coast, where he and his wife Bettye plan to move.

"Fishing gets me away from people and the telephone," said Cothen, who since 1975 has headed an institution which publishes church literature, music, books and Bibles and operates two conference centers and 65 book stores. "I can turn off my radio, let my thought processes and physical processes slow down and get back in touch with reality."

Also a pilot, Cothen compared solo flight to the kind of faith Christians need to live each day. On the Friday the 13th when he made his first solo flight, Cothen recalled, "I checked the airplane out meticulously. But there came a time when on the end of the runway cleared by the tower for a takeoff, there was nothing to do but ram the throttle to the firewall and let her fly. When we come to the end of human rationality, we must fly on faith."

In 1980, Cothen's life took a sudden turn when he was diagnosed with an abdominal malignancy. The pre-surgery diagnosis included the fact that most similar malignancies are found to have spread to other organs.

Doctors were pleasantly surprised to discover that Cothen's had not spread and he did not even have to undergo radiation or chemotherapy treatments after the operation. But removal of most of his stomach created limitations and the experience was a cause for reflection.

"When one faces the possibility that your career may be over and that you may be facing death, it certainly contributes to a sober evaluation of how you've spent your life and

how you want to spend the rest of it," said Cothen.

"When I examined the priorities of my life, I discovered all over again that in addition to my faith in God, there were only two things in my life of real significance—my work and my family," he reflected.

While no signs of malignancy have recurred, Cothen experienced further health problems in 1982 and requested medical retirement to be effective after the board's trustees had elected his successor and he had time to work with the new president, Lloyd Elder, in a six- to eight-month orientation process.

The decision to retire 18 months before his 65th birthday was not an easy one. Several months before making the decision, Cothen said, "In consultation with my wife I began to pray about what I should do both for the sake of the Sunday School Board and my family."

Of his family priority, Cothen describes his wife, Bettye, as "the only woman in my life since I was 15 years old. She is a warm, friendly, people-oriented kind of person. She has been totally dedicated to me, our children, and our work. We have shared ministry in the richest sense, and I think she has been what a wife ought to be."

The Cothens were married one week after he graduated from Mississippi College in 1941. They have two children and a foster daughter. Grady C. Cothen Jr., is assistant to the chief counselor for the National Railroad Administration in Washington D.C., and is married to the former Lelia Routh, daughter of retired SBC executive secretary Porter Routh. They have two children. Carole Cothen Shields is a consultant for the Lilly and Arthur Vining Davis

Foundations and lives in Nashville with her husband, Bill, and two children. The Cothens' foster daughter, Mary Thompson, is married to an Army colonel and lives in Biloxi, Miss.

Cothen's Southern Baptist heritage goes back to Richton Baptist Church in Mississippi, where he was saved, baptized, and ordained. His preacher father and his mother reared three sons, all of whom are preachers.

After earning a theology degree from New Orleans Seminary in 1944, Cothen served two years as a chaplain in the U.S. Navy. He recalled his post-war journey from the Philippines in 1946 and the ship's entrance into San Francisco Bay.

"There were people on the Golden Gate Bridge when we went under and there was a yacht that came out from the shore. A band played. Troops crowded over on one side of the ship until the captain had to order some to go on the other side. We shouted and we wept and we rejoiced. We'd come home."

For the next 15 years Cothen served as pastor of churches in Chattanooga, Oklahoma City, and Birmingham.

In 1961, Cothen assumed the first of four chief executive positions he was to hold in his career when he became executive secretary-treasurer of the Southern Baptist General Convention of California. In 1966, he became president of Oklahoma Baptist University and in 1970, president of New Orleans Seminary. He assumed leadership of the board in 1975.

Ironically, Cothen is the third of the board's chief executives to come from southern Mississippi. T. L. Holcomb, James L. Sullivan, and Cothen grew up in towns within a 30-mile radius.



Grady C. Cothen

Study shows more pastors improving by degrees

By Lonnie Wilkey

NASHVILLE, Tenn. (BP)—More Southern Baptist pastors are receiving degrees at various educational levels than ever before, according to a 1983 study on the educational attainment of Southern Baptist pastors.

The study, conducted by the Southern Baptist Convention's Education Commission and Home Mission Board, included information on 17,220 pastors in 556 associations. It follows a similar study done in 1973.

The largest increase in educational attainment occurred in pastors completing seminary or postgraduate degrees. The study revealed 43.2 percent hold post-college degrees, an increase of almost seven percent from 1973. College graduates who became Baptist pastors rose from 12 percent in 1973 to 13.5 percent in 1983.

A negative finding of the study was, of the pastors attending college, only 52 percent attending Southern Baptist schools. This figure dropped 20 percent in 10 years.

Arthur L. Walker Jr., executive di-

rector/treasurer of the SBC Education Commission, attributed the drop to two factors.

"The decrease reflects a sense of lack of importance of the value of Baptist colleges by many Southern Baptists. It also reflects the growing number of Southern Baptist churches in states which do not have a Baptist college," he said.

Despite the fewer number of pastors attending Baptist colleges, the percentage of pastors attending a Southern Baptist seminary remained stable at 94 percent.

Increases were also shown in the number of pastors completing high school—up 14.9 percent—and those completing Bible schools or institutes—up 6.2 percent.

Other findings from the study revealed Southern Baptist pastors tend to be between the ages of 30 and 60, and of those surveyed, 29 percent are bi-vocational.

(Wilkey writes for the Education Commission.)

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Editorials by don mcgregor

Ambassadorship violates Constitution

The Constitution of the United States says, in the First Amendment, Congress shall make no law respecting an establishment of religion. That has generally been accepted over the years since the adoption of the Constitution as meaning that the United States government will not meddle in any way in the affairs of religion or of any religious group.

Of course, it has not kept the government from involving itself in religious affairs; and sometimes it has taken strong pressure from aroused citizens to influence governmental agencies to back away from religious activities.

By the same token, if the government is not to be involved in religious affairs, the only way to keep that from happening is for religious groups not to expect help from the government. And, of course, that condition is not met either. Religious interests will ask governmental bodies for help, and elected officials will see votes lining up.

The Roman Catholic Church worldwide is run from an independent entity in Rome called the Vatican. That is the headquarters for the hierarchical church.

A great deal of turmoil preceded the final establishment of the Vatican as an independent entity as it is now. That was not accomplished until 1929, when the Lateran treaty between the "Holy See" and the kingdom of Italy agreed on the conditions of the independence of the City of the Vatican.

The popes had considerable political influence prior to 1870. It had been whittled away, however, until in 1870 the Papal States, which were located in central Italy and over which the popes had control, were abolished with the unification of the kingdom of Italy. Actually, Italian soldiers overran Rome; and from that point until

1929, the popes considered themselves prisoners and refused to leave the Vatican. With the Lateran treaty, establishing the independence of the Vatican, the popes ventured out again.

The Vatican has 108 acres and a population of 1,000.

In 1867 the United States Congress established a law prohibiting an exchange of diplomats with the Vatican. Through the years United States presidents have maintained personal envoys to the Vatican, and some have tried to set up diplomatic relationships. Public uproar has always prevented such from being done.

Late last year, however, with no committee hearing and almost no discussion on the floor of Congress, the prohibition of diplomatic relationships with the Vatican was lifted. If the funding can be arranged, it is now possible for an ambassador to be sent to the Vatican. The fact is, funding can be arranged. The question is whether or not the State Department will want to set up such funding from its 1984 budget which contains no provisions for such as ambassadorship. The State Department must inform the appropriations committee of both houses of Congress of its intentions. Generally, it will not go contrary to the wishes of those committees, for the department depends on the appropriations committees for funding its 1985 budget.

In this instance, however, who knows what will happen? There is no question but that the sending of an ambassador to the Vatican is a clear

violation of the terms of the First Amendment to the Constitution. Yet the Congress has voted to lift the prohibition against it, the President has said he is going to do it, and the State Department has announced that the matter will be funded. The President has even announced his nominee for the post, William Wilson, who has been the personal envoy.

Will the appropriations committees resist? Mississippians will play a big part in that decision. Congressman Jamie Whitten of Tupelo is chairman of the appropriations committee in the House. Both Senator John Stennis and Senator Thad Cochran are members of the appropriations committee in the Senate. Stennis is the ranking minority member of the appropriations committee and thus an ex officio member of the subcommittee on commerce, justice, state and judiciary. This is a position of substantial importance, but Stennis has been in a hospital in South Carolina for some time.

Opinions need to be registered. To call, the number is (202) 456-7639. This is the executive office of the President. Callers may be put on hold for a while, but protests can be registered. Letters are also good. The address is The President, The White House, Washington, D.C. 20500.

The Vatican is not a secular government center. It is the headquarters for the Catholic Church worldwide. To send an ambassador there is to establish diplomatic relations with a church body. That is expressly contrary to our Constitution.

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515 Mississippi Street
P.O. Box 530

Jackson, Miss. 39205

Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Editorial
Associate

Journal of
The Mississippi Baptist
Convention

Charles Pickering
President
Earl Kelly
Executive Secretary-Treasurer

Baptist Record Advisory Committee:
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American Legion Magazine's Warning



NONE For The Road

It's time to crack
down on this
"socially accepted
form of murder"

nick name

Guest opinion . . .

Clergy and laity — a fresh look

By Jerry Mixon

Much has been said in recent days concerning a re-examination of the roles of clergy and laity. All of us know that the right side of the brain controls the left side of the body. If we say that only left handed people are in their right mind we have rendered a judgment based on facts but indeed not all the facts. I am afraid that recent statements seem to indicate an oversimplification of both the problem and the answer. One article in the Baptist Record did this when it tried to place failure in the future of our Bold Mission Thrust on a gap that exists between clergy and laity. I wish the solution were that simple. The article went on to suggest that church members who fail to live as they should may be based on the fact that present day clergy had not expected much of the laity. This too seems to be an invalid judgment. While I do not wish to make a personal attack on anyone, I want to express another view.

Clergy and laity do need to take a fresh look at their roles. A look, however, that will not remove the distinction of clergy and laity (shepherd and sheep if you please) but establish each in the proper role. A role I might add that does not give status to either as being above or below the other. Every pastor and denominational worker I have heard speak since I began my ministry in 1960 has given a clear call for the people in the pew to assume their priesthood. I know of no pastor or leader in Southern Baptist life that has a concept that the laity has a second class role in the Christian life.

Mr. Kenneth Lyle, the executive director of the Baptist Convention of Maryland recently said in the Baptist Record, "We need to stop asking whether we should ordain women and ask whether we should ordain anyone." Now what do you think troops in the field would say if they were told, "from now on we will have no generals, captains or leaders; we are all going to be privates." No army goes to battle without leaders. You would only have a mob of soldiers confused and complacent. It would not be long until each private began to assume his own command post and the troops would be led in different directions. We have in part

make the state's retailers leap with joyful anticipation.

The theory behind gambling is the urge to get something for nothing, and that bug bites hardest among the poorest.

True, some people do win. But it takes an awful lot of losers to make one winner, and all of the players lose in the long run.

It costs the citizens less and makes for more healthy moral and financial climates to levy the taxes forthrightly.

Surely a lottery teaches children to be gamblers. A trip to Chicago in July revealed that the winning lottery numbers were flashed on the television screen daily. That makes it pretty wide open.

We don't need that.

And another thing we don't need is H 75, a bill filed by James D. Price of Clarke and Lauderdale counties. This would provide that a native winery could stay in business even if the county in which it was located reverted to prohibition. Now that would be carrying things a bit far and indicates to what lengths alcohol interests will go. If the citizens of a county vote to be dry, they want their county to be dry. That means no legal moonshining in a winery.

(Continued on page 6)

No legal moonshine

do it is to keep them from drinking. Once they've gone past the safety point, they are too far gone to realize it.

As had been projected, there is a lottery bill in this year's Legislature. It is H 71, and it was filed by John R. Junkin of Adams County. It provides for the establishment of a state lottery.

If there is anything the state with the lowest per capita income in the nation doesn't need, it is a lottery. The argument will be that because of the low income the state needs the revenue that a lottery will bring. The proponents will say that such income will ease the tax burden.

But not so. Because of the low income in Mississippi, there is less money to buy lottery tickets. That means that either there wouldn't be many people buying the tickets, or there would be a lot of people buying them who couldn't afford them. The prices of bread, milk, clothes, housing, and cars are about the same in Mississippi as they are anywhere else. The price of gasoline is higher. That leaves less money for lottery tickets in Mississippi or money spent on lottery tickets and less money left for bread, milk, clothes, housing, cars and gasoline. That fact will not

The Baptist Record

Baptist leaders condemn U.S.-Vatican relations

By Stan Haste and J. B. Fowler

WASHINGTON (BP)—Despite strong and growing objections from most religious quarters, the United States established full diplomatic relations with the Vatican Jan. 10.

Announcement of the new relationship was made from Vatican City in a brief statement which read: "The Holy See and the United States of America, desiring to develop the mutual and friendly relations already existing, have decided by common accord to establish diplomatic relations at the level of apostolic nunciature on the side of the Holy See and of embassy on the side of the United States beginning today, Jan. 10, 1984." Reagan named William A. Wilson, a longtime friend and real estate developer as ambassador delegate.

Southern Baptist reaction was swift and predictable.

James T. Draper Jr., president of the Southern Baptist Convention and pastor of First Baptist Church in Euless, Tex., issued a statement through his church office which expressed, "extreme disappointment" and warned President Reagan has "greatly endangered the support of millions of evangelical Christians" by pushing for the establishment of formal diplomatic ties.

The move "violates every rule of reason as it relates to church and state," Draper said. "The Vatican controls no country so there is absolutely no reason for any formal tie," the statement said.

In a news conference at First Baptist Church in Albuquerque, N.M., (where he was attending an evangelism conference) Draper enlarged on his feelings.

He told reporters he would have been just as disappointed had the White House named an ambassador to the Southern Baptist Convention because he opposes any action which elevates one religion to a special status.

Draper reminded listeners President Harry S. Truman had backed away from a similar plan in 1951 after he was deluged with opposition from across the country. The head of the 14-million member SBC urged people to, "Call the president at 202-456-7639 and register your opposition."

In Richmond, Va., SBC Foreign Mission Board President R. Keith Parks also responded strongly. "I am disappointed President Reagan has decided to proceed with a diplomatic relationship which so flagrantly violates the principle of separation of church and state and also threatens to hinder Baptist missionary witness overseas," Parks declared.

Elaborating on his concern about the implications of the move for foreign missions, Parks said: "Obvi-

ously it will hurt us most in countries which are non-Catholic in orientation, but I believe it will also affect our work in nations which are predominantly Roman Catholic.

"It has been more than 115 years since the United States put one religious group in such a favored status. To do so now will confuse those with whom our missionaries work in 103 countries around the world."

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, said in Washington the action "is one more evidence of massive misunderstanding on the part of the Reagan administration of the appropriate relationship of church and state."

Dunn, whose agency has fought establishment of diplomatic relations with the Vatican for more than 40 years, said further: "Such an appointment is a clear violation of the principle of church-state separation, a dangerous and divisive precedent of government meddling in church affairs, and the occasion for practical problems for all those engaged in the farflung missionary venture in developing countries."

Reacting to an Associated Press report quoting sources within the

Vatican funding on hold until Congress returns

By Larry Chesser

WASHINGTON (BP)—A State Department request to reprogram fiscal 1984 funds for establishment of full diplomatic relations with the Vatican apparently has been put on hold until Congress reconvenes Jan. 23.

The reprogramming request—further evidence of the Reagan administration's interest in appointing an ambassador to the Vatican—has encountered enough opposition to prevent a quick, routine approval by the appropriations subcommittees with jurisdiction over the State Department.

The opportunity for Reagan to pursue full diplomatic relations with the Vatican came late last year when Congress removed the long-standing ban against such ties.

In a Jan. 3 letter to President Reagan, Baptist Joint Committee on Public Affairs executive director James M. Dunn urged the president to "support church-state separation and oppose establishment of diplomatic relations with the Vatican."

"Establishing a diplomatic post with any church tramples the Establishment Clause of the First Amendment to the Constitution by showing

administration that the principle of separation of church and state will not be violated because the move to establish full diplomatic relations confers special status not on the Roman Catholic Church but on the Vatican as a state, Dunn declared: "For the administration to pretend that the naming of an ambassador to a church has nothing to do with religion is a ludicrous leap of logic smacking of Orwell's 1984."

Dunn said BJCPA will seek to rally opposition to the confirmation of Wilson. The Baptist Joint Committee also will oppose a request by the State Department that Congress reprogram the fiscal 1984 budget to permit funding for the new diplomatic relationship, he said.

If those efforts fail, Dunn added, the Baptist Joint Committee will support a legal challenge in federal court. Americans United For Separation of Church and State announced Jan. 10 it will file suit challenging the action if efforts to derail it in Congress fall short.

(Haste writes for the Baptist Joint Committee; Fowler edits the Baptist New Mexican.)



The Singing Churchmen's executive committee elected officers recently (identification below)

Singing men to begin '84 in evangelism meeting

The 1984 itinerary for the Mississippi Singing Churchmen begins with performance during the Mississippi Evangelism/Baptist Conference, Feb. 7 at First Church, Gulfport.

Other engagements for this group of ministers of music include the Church Music Conference and Churchmen Retreat, Mar. 8-10; Spring tour, April 10-11, Fall rehearsal and World's Fair Concert, Sept. 10-11; "A Celebration of 40 years of Church Music in Mississippi and an evening with Jester Hairston and his music," Sept. 20; and the Mississippi Baptist Convention, Nov. 12-14.

Pictured are the officers of the Singing Churchmen's executive committee. Front row from left: Milfred Valentine, Jones Junior College, conductor; Lee Gordon, Van Winkle, Jackson, president-elect;

Louis Nicolosi, Petal-Harvey, Petal president; Randy Cutchens, Arlington Heights, Pascagoula, south area director;

Second row: Lewis Oswalt, First Pascagoula, secretary; Arnold Bridges, Handsboro, Gulfport, publicity; Garner Keel, First, Brookhaven, central area director; Jim Keyser, First, Calhoun City, north area director;

Third row: Billy Vaughn, First Laurel, handbells; Emma Ainsworth, Church Music Department, treasurer; Jimmy McCaleb, Southside, Jackson, missions; and Ed Braisher, First, Carthage, brass ensemble.

The Singing Churchmen invites any minister of music in Mississippi to consider joining the group. Write Lewis Oswalt, Box 146, Pascagoula, Miss., 39567.

Banquet will be a part of FMB commissioning

By Tim Nicholas

Mississippi Baptists attending the foreign missionary commissioning service at the Gulf Coast Coliseum in Biloxi, Apr. 10, are being invited to purchase tickets to a banquet April 9.

The tickets will be available from the executive secretary's office at the Mississippi Baptist Convention Board in Jackson. The banquet is scheduled for April 9 at the coliseum and will have as guests the missionaries to be commissioned, the Foreign Mission Board staff and board members, and MBCB staffers.

Local arrangements committee members on the Gulf Coast reported last week that tasks concerning the service are shaping up.

preference to one religious faith over all others," Dunn's letter stated. "While 100 nations may have chosen to trade ambassadors with the Holy See, only the United States has a First Amendment which serves as the bastion for our cherished principle of separation of church and state."

(Chesser writes for the Baptist Joint Committee.)

Gerald Walker, pastor of Liana Church, Gulfport, reported that there had been no reluctance from anyone he has asked concerning volunteering to house Baptist visitors from across the state the evening of April 10. Walker will provide sign-up information to the Baptist Record shortly for those who wish to be housed in Baptist homes during the commissioning service.

Clyde Little, pastor of Bay Vista Church, Long Beach, reported that 15 churches had already signed up to allow FMB personnel to speak in their churches during that week. Other staffers are yet available for other churches.

Leon Bedsole, minister of music at First, Biloxi, reported that there will be a 1,000 voice choir to sing during the service and plans for arranging participation will be presented in an upcoming issue of the Baptist Record.

Don King, an area attorney, reported that commitment cards will be sent to Brotherhood and Woman's Missionary Union directors concerning prayer needs related to the service.

The entire commissioning service will be taped by the FMB, according to Spencer.

Part II: Nanjing

Seminary permitted to open

By Marvin and Jean Bond

Our plane took us via Zhengzhou to Nanjing. Beautiful Nanjing was a breath of fresh air. A city beside the Chang Jiang (Yangtze River), her streets are lined with snow pines and carefully pruned sycamores. Outside the city, the Purple and Gold Mountains rise in grandeur.

Here we met Chen Ze Min, dean of the Nanjing seminary, and Miss Kiang Pei Fen, a teacher at the seminary and also a writer. Pastor Chen spoke about his Christian education, which included study at Shanghai University. We had the impression that he is proud of his former association with Southern Baptists.

For 1½ hours they freely discussed church history and the work of the seminary. This meeting took place in a hotel room without our guide or any other Chinese present.

It was not easy for them to talk about the Cultural Revolution, 1966-1976, a time of severe persecution for the Christians. Pastor Chen had been sent to a farm to do hard labor for six years. In all, 20 of the teachers from the Nanjing Seminary had been sent to farms; and the remaining faculty members were "permitted to remain in their homes" (house arrest). Afterwards they were called back to attend a study group (indoctrination) for three to four years. During this period their assignment was to do technical translation work for the government.

Next, these former seminary teachers were asked to join the University of Nanjing to participate in a "Center for Religious Studies" for the purpose of teaching and doing research on religious topics. Pastor Chen recalled his first lecture at the University of Nanjing—Introduction to Christianity.

He had hoped that 100, or maybe even 200, would attend the lecture, so a classroom that would seat 200 was selected. Then the students began to come; they filled the room, and still more came. The group moved to a small auditorium, and the number grew to 1,000. An elective three-hour lecture had drawn one sixth of the students on campus! Later Pastor Chen gave both Old Testament and New Testament lectures. Still he did not know that the seminary would resume.

Then in 1979, without advance notice, a Protestant church was permitted to reopen; the Moore Memorial Church in Shanghai opened under the name that translates "to be bathed in the grace of God." Soon other churches opened, first in large cities, and then in medium-sized cities. At the present time there are two churches in Nanjing (population 2.7 million) and two others in the discussion phase. It should be noted that all officially approved churches in China are known as Three-Self Movement Churches: self-administration, self-support, and self-propagation.

Pastor Chen explained that it is not easy to re-establish churches, because it is necessary to ask the government for space. Most frequently the request is for the government to return former church facilities; however, difficulty is encountered,

because old church buildings are in use for other purposes, and negotiations must be held with the present occupants.

Addressing a question about church membership, Pastor Chen pointed out that most churches have a high percentage of older people, with estimates ranging from 65 percent to 75 percent of each congregation. Approximately 50 percent of the young people who attend church come from a Christian background, evidence that Christian nurture continued within the home during the difficult days.

Although young people had been hostile to the church and Christians during the Cultural Revolution, Pastor Chen stressed that such hostility is no longer obvious. On the contrary, young people are increasingly more receptive to Christianity.

"There is no organized way," he continued in his conversation, "to know how many churches or Christians there are in China today." Conservative estimates set the numbers at 700 or 800 churches and 3 to 5 million Christians. Others place the figures much higher at 1,000 churches and 30 million Christians.

Next, Pastor Chen and Miss Kiang talked about the seminary. Nanjing Seminary was permitted to reopen in 1980. An announcement of the opening drew applications from over 1,000 young people who hoped to enter the first class. Facing such an overwhelming response, the seminary officials asked local units to make the initial screening. As a result 308 sat for the entrance examination, and 47 were accepted for the first class. In May 1983, 72 students were enrolled, and the third class was to be admitted in the fall.

Miss Kiang's area of work is the development of lay leaders. She produces correspondence material for the seminary. More than 45,000 copies of a 12-pamphlet syllabus have been mailed, 80 percent having gone to rural areas. In addition, Miss Kiang leads in short courses for lay people. She expressed the need for text books, which they are now producing.

They then gave additional news. Pastor Chen described a May patriotic celebration presented at the seminary. Students performed twice, once for students and faculty and again for outsiders. More than 30 government and party leaders were among those who attended. The vice-president of People's Congress in that province rose to speak, "I am an atheist; but I am glad I came. You students sing so well these patriotic songs; now I would like to hear you sing some religious songs."

To our surprise, Miss Kiang turned to the subject of house churches and their growth. "There are more than 1,000 house churches in this province," she related, "with an attendance of 50 to 100 in each."

Finally, she spoke about the Three-Self Movement churches in Nanjing, reporting 100 baptisms on May 10. We departed Nanjing with cautious optimism and a longer prayer list.

Marvin and Jean Bond, former Southern Baptist missionaries to Hong Kong, served as hosts for a group of Southern Baptists who toured China in May 1983. This is the second in a series of five articles describing the trip. Marvin and Jean Bond may be written at 208 South Washington, Starkville, MS 39759.

Rogers appointed dean of Southern R. E. School

LOUISVILLE, Ky. (BP)—William B. Rogers Jr. has been named dean-elect of the School of Religious Education at Southern Seminary here.

Rogers was appointed by Seminary President Roy L. Honeycutt effective Jan. 1, 1984. Seminary trustees will vote on the appointment at their regular meeting March 12-14.

The new dean was elected to the Southern Seminary faculty as professor of history and philosophy of education last spring. He has been on sabbatical since Aug. 1.

Rogers was on the faculty of New

Orleans Seminary from 1974 to 1983. Previously he was associate minister and youth minister for churches in Texas and Virginia.

The Birmingham, Ala., native is a graduate of Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Rogers succeeds Jack H. McEwen, religious education dean from 1980 to 1983, who now is professor of psychology and director of community development at Chattanooga (Tenn.) State Community College.

Exploding chemicals spray NY Baptist headquarters

SYRACUSE, N.Y. (BP)—An underground transformer exploded and sprayed PCB over a 12-story building which houses the Baptist Convention of New York Dec. 21.

Oil containing the deadly chemical was blown through an open grate in the sidewalk outside the building. Of-

ficials sealed the building and began cleanup work immediately—including hauling off deep accumulations of snow from the December storms.

Baptist convention employees were not allowed back into their offices, which occupy part of the structure, for any reason until Dec. 29.



"We never lacked for undergirding"

By James and Zelma Foster
Missionaries emeritus of China,
Philippines, and Surinam

You did it the best way when you challenged us as young people to give our lives in missionary service. The challenge was there in an inspiring way and the means to its fulfillment were also there.

The path of fulfillment in preparation was there because you supported our Baptist colleges where we studied in Mississippi (Mississippi College and Blue Mountain College).

Further preparation was available because you supported the Southern Baptist Theological Seminary and the Woman's Missionary Union Training School where we studied in Louisville, Ky. You did this in the best way through the Cooperative

Program.

The path of fulfillment in service was there because you supported our Foreign Mission Board of the Southern Baptist Convention in its vision of missionaries serving throughout the world.

You supported its amazing expansion from the 600+ missionaries when we went to China in 1947 to more than 3,000 missionaries when we returned from Surinam for our retirement in 1983.

We never lacked for undergirding prayer support and material needs. And you did it all in the best way through the Cooperative Program. Thank you!

Cornerstone filled for new WMU building

BIRMINGHAM, Ala. (BP)—Nearly 300 people gathered Jan. 8 in the partially completed national headquarters building of Woman's Missionary-Southern Baptist Convention for cornerstone ceremony.

Climax of the 20-minute program was the placement of historical materials in a copper time capsule located in the floor of the lobby. The cornerstone was placed atop this capsule.

State WMU and WMU-SBC prepared boxes to be included in the capsule. Each state WMU box held a copy of that state's history, a list of WMU staff, a list of missionaries currently serving from that state and any other materials indicative of their role in WMU. Their boxes were presented in the order that states came into WMU.

WMU-SBC placed manuals, current magazines, a copy of the WMU history, organizational chart and list of employees and copies of all ceremonies related to relocation in the capsule.

WMU will occupy the new building this spring.

Experience is the most eloquent of preachers, but never has a large congregation.—Berz

Cheerfulness is a friend to grace; it puts the heart in tune to praise God.—Thomas Watson

Oberammergau Passion Play

Austria—Switzerland—

Germany

July 21-August 4, 1984

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Faces And Places

SOUTHERN BAPTIST RECORD 101
by anne washburn mc williams

Music notes and anecdotes

Next year the Church Music Department will be 40 years old, and I understand that the director, Dan Hall, already has a committee working on plans for celebration of the anniversary year.

In a recent year-end clean-up, I happened across some amusing notes sent to me in the early 1970s while I was doing some research for that department concerning church music "in the old days."

Maurice Thompson, writer for the *Jackson Daily News*, broadcaster, and musician, came into my office one day and told me this story: "During the depression when so many were out of work, people who happened to be passing through Jackson late at night would hear music coming from the First Baptist Church—beautiful music, Mozart, Beethoven, played by a master musician. Others living near the church began to report hearing the piano playing in the church at midnight. Yet none of the church lights were on."

"W. A. Hewitt, the pastor, never permitted the church doors to be locked. There is a big loft in the church, under the sloping roof. One night the janitor was going to enter that room when he saw the doorknob turn. . . . He came running down—man, was he scared!!

"The musician turned out to be a lawyer from New York City. He had been ruined financially in the depression, nearly lost his mind, and ran away from home. He was hiding in the top of the church and whiled away the time by going down and playing the piano every night. That man's music was the finest I ever heard. The congregation made up a pot of money for him."

Here's a letter signed by W. F. Walker of the Poplar Springs Church, Copiah County (home church of Luther Harrison, first director of the Church Music Department). Walker said his singing career began when he was 13 (he was born in 1889) during the funeral of a friend of his father. "The funeral was at a one room school house where they had a community cemetery. They did not have an instrument, only a few hymn books. A lady asked me if I would lead the singing and I did. We sang 'Shall We Gather at the River?'" Walker was a church song leader over 40 years (not continuously).

"Some years later," he reported, "We were having a BYPU meeting and the lights went off. After a silence, someone suggested we sing a hymn."

"What title?" somebody asked.

"Let the Lower Lights Be Burning."

Dan Hall told me he once had an experience something like Mr. Walker's. He was leading the singing in a revival in a country church somewhere in Mississippi. Just before opening time one night, a thunderstorm put the lights out. Dan stood at the front, a lighted candle to either side of his face. The congrega-

tion could see him, but he could not see them. After he announced the first song, he heard the unseen people laughing—not singing. The number he had announced, as he had planned even before the storm, was—"Send the Light."

From Cleveland, a letter in 1974 from M. A. Webb (clerk for Bolivar Association for 19 or more years): "One Sunday—around 1934—I was asked to play at Sunday School opening assembly at First Church, Cleveland. I agreed, though I was by no means an accomplished pianist. It happened to be promotion day. Judge R. E. Jackson, who served many years as Sunday School director there, was presiding and at the end of the promotion program he stated that we would all go to our respective classrooms to spend the balance of the time in regular study. He said, 'While Mr. Webb plays, we will all pass out.' I'm still hearing from that statement made 40 years ago."

Margaret Hall McGehee of Natchez, organist and pianist at First, Natchez, 25 years, wrote: "My father, Barry Benson Hall, was a Baptist minister. Most of his ministry was in Minnesota and Ohio. Ill health caused him to rest a while, and we moved to the little town of Gloster, Miss., where he farmed. Of course, he loved most of all to preach the Word of God, so he went to many little churches and supplied. One I especially remember was Enon, some miles from McComb."

"As a little girl I would go with him and we would sing all the way. He used to say that he wanted to put a little organ in the car so that I might accompany him! In that church was an elderly gentleman with a long curling moustache. He played an old pump organ, and I sat on the front bench and marvelled that he could pump the organ, play for the congregation, and sing tenor!"

Home Board pays debt, celebrates in ceremony

ATLANTA—In a "flameless" note burning ceremony, the Southern Baptist Home Mission Board here celebrated paying off the first \$3 million in commercial loans the agency borrowed 15 years ago in order to provide more funds for loans to struggling missions and churches involved in building programs.

But no vital documents were burned in the celebration, because HMB Church Loans Division Director Robert Kilgore feels strongly that too many times, a church will destroy important legal papers when they hold a "note burning" ceremony after paying off their indebtedness.

Kilgore explained that in 1967, the Southern Baptist Convention Executive Committee authorized the Home Mission Board to seek loans from commercial lenders and use the

Thursday, January 19, 1984

BAPTIST RECORD PAGE 5

FMB votes to enter Nepal

By Bob Stanley

RICHMOND, Va. (BP)—Southern Baptists' Foreign Mission Board in December board meeting voted to begin work in Nepal as the 102nd country or territory where Southern Baptists have missionaries.

Other actions included transferring a veteran Nigerian missionary couple to start work in Sierra Leone on Africa's western coast, and establishing fraternal relations with the New Zealand Baptist Union.

Sidney and Alwilda Reber, former missionaries to Singapore-Malaysia, will spend two years in an auxiliary

service assignment as the board's first representatives working with a New Zealand Baptist church to help start a new congregation. Reber retires Jan. 31 as the board's vice-president for management services.

Bert and Ruth Dyson, Nigerian missionaries who spearheaded evangelistic literary efforts in that country, will be transferred to Sierra Leone effective Feb. 1. This country will be counted next year as the board's 103rd area of work.

The board also named 20 new mis-

sionaries at a service in Culpepper, Va., and approved reappointment of two couples. These bring the year's career and associate additions to 207, plus 25 reappointees. Total additions to the missionary force this year are 359, compared to a record 406 in 1982. Including the last appointments and resignations, Southern Baptists have 3,364 foreign missionaries.

Qualifications for missionary candidates also received approval. Most of the policies have been in effect for a number of years, but this was the first time all had been pulled together in a comprehensive statement.

The action reaffirmed a longstanding policy that missionary candidates whose jobs require a seminary degree must be graduates of a Southern Baptist seminary or have earned a degree from an accredited seminary followed by a year of study at one of the six Southern Baptist Convention seminaries.

The ages for career appointment now are 24 to 45, with candidates for missionary associates (who serve four-year, renewable terms) eligible from ages 35 to 60.

The qualifications included the recently approved requirement that candidates have continuing witness training including personal witnessing experience.

Board members also appropriated \$2 million from current funds to meet urgent capital needs overseas that went unmet when the 1982 Lottie Moon offering fell almost \$4 million short of its \$58 million goal.

Hunger and relief funds released in October and November totaled \$859,841.

(Stanley is news director for The Foreign Mission Board.)

Missouri Children's Home tied to x-rated theater

By Bob Terry

ST. LOUIS (BP)—The Missouri Baptist Children's Home is an unwilling partner in the ownership of the only St. Louis theater which specializes in X-rated movies.

"Missouri Baptists will continue making every effort possible to disassociate themselves from the theater and what it represents," promised Missouri Baptist Convention Executive Director Rheubin South after a front page article in the St. Louis Post-Dispatch reported the Southern Baptist children's home was one of 10 churches and charities which own the business which features "soft pornography" films.

In a prepared statement, South said: "Missouri Baptists strongly oppose all forms of pornography including the type films reportedly shown at the Fine Arts Theatre. Unfortunately, before the theater in question came to the 10 charities, a legal and binding lease on the property had been exercised." Attempts to break the lease have been unsuccessful, he said.

The theater and eight other parcels of land, became the property of the 10 charities in 1979, a bequest from the estate of the late Henry J. and Adele Halloway of St. Louis. At that time, the theater was showing X-rated films. Representatives of the

charities agreed to sell all of the properties of the Halloway estate and drew up a special trust agreement with St. Johns Bank and Trust Co. authorizing the bank to sell the property and to manage the property until the various properties were sold.

The Missouri Baptist Convention agreed to the sale of the Halloway property during the 1979 annual session. Ed Brock, pastor of Windsor Baptist Church of Imperial and chairman of the MBC executive board's inter-agency relations committee that year, recalled Children's Home officials had been open and forthright regarding the problems with the property.

(Terry edits the Missouri Baptist Word and Way.)

Moscow groups discuss future Baptist events

By John M. Wilkes

MOSCOW—A meeting between representatives of the All-Union Council of Evangelical Christians-Baptists in the USSR and autonomously-registered Baptist groups, the third in a series which began earlier this year, took place here on Dec. 3.

The two groups discussed mutual participation in future Baptist events. AUCECB leaders are expected to consider and refer the independents' request to be present at the 1984 European Baptist Federation Congress in Hamburg. Independent leaders on the other hand expressed interest in the 100th anniversary celebrations of what is now the AUCECB, scheduled next year, but indicated they must take up the question of participation among their congregations before responding to the AUCECB invitation.

Other agenda items included peace service, religious literature distribution, and pastoral training. Of approximately ten autonomously-registered Baptists who have applied to follow the AUCECB correspondence study system, five already have been accepted from such diverse points as Kiev and Riga.

(Wilkes is European Baptist Press Service director.)

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250 churches begin WMU after visits by STARTEAM

By Betty Smith

Leaders of Woman's Missionary Union, SBC, have long had a dream—that every church in the Southern Baptist Convention have a program of missionary education. From that dream came a three-year project, the National Enlargement Plan, which began in October, 1980, and concluded in September, 1983. Its purpose was to contact every Southern Baptist church without WMU.

In Mississippi, work began in the state WMU office months before the plan officially went into effect. Information regarding churches without WMU was compiled from the 1979 church letters. That information was sent to associational WMU directors for verification, and corrected information was sent back to the WMU office.

The information was then sent to the team of 16 women who made up the STARTEAM. Each of the 15 WMU districts in the state chose one woman to be the STARTEAM member who would contact churches in that district. District I, which includes the Gulf Coast Association, selected 2 STARTEAM members.

WMU, SBC, provided a week of training for the STARTEAM members, equipping them to communicate effectively with pastors and church leaders regarding the need for missions education.

In the three years of National Enlargement Plan, STARTEAM members made personal visits to 278 churches for conferences with pastors and key women; of that number, 250 churches began WMU. Conventionwide, STARTEAM members made 3,024 visits, with 2,433 churches beginning new WMU work.

In Mississippi, 382 new age-level organizations were begun; while the total for convention-wide age-level organizations was 3,590. Of the 1,973 Southern Baptist churches in Mississippi, 1,526 presently have WMU.

Although the National Enlargement Plan officially came to a close in September, 1983, the work is not finished. Associational WMU directors will continue to work with churches without WMU, or with new WMU's, offering help in expanding missions education to all women, girls, and pre-school boys.

The National Enlargement Plan will serve as a springboard for a five-year enlistment campaign to begin early in 1984. The campaign is designed to increase enrollment in existing WMU organizations as well as to begin new WMUs. The goal of the enlistment campaign is to have two million WMU members by 1988, the centennial anniversary of the organization of WMU, SBC.

Marjean Patterson, executive director-treasurer of Mississippi WMU, says, "One of the most significant efforts in recent years for WMU has been the National Enlargement Plan. Not only have we seen new WMUs and new age-level organizations begun, but also there seems to be a new vitality, a new determination of purpose surrounding WMU."

"Believing that Woman's Missionary Union is the best single supporter of missions in our denomination, I pray that there will be missions education organizations in all our Mississippi churches by the year 2000."

(Betty Smith works in Mississippi Woman's Missionary Union.)

Uruguay church is floored by team from Mississippi

By Lester Cochran

On Nov. 1, 1983 a group of six people left Mississippi for a mission project in Mercedes, Uruguay. The main thrust of the trip was to do construction work in the only Baptist church in that city, and to conduct two weekend revivals. These were led by Sammy Chisolm and resulted in two decisions being made.

The members of our team were Thomas Eubanks and Lester and Glenda Cochran, Shady Grove Baptist; Sammy Chisholm, Oakvale; Earnie Bullen, Grace Memorial; and Randy Easterling, Palti.

We arrived Wednesday night, just in time for prayer meeting and on Thursday morning we began working on the church building. When we arrived the main section of the church already had the walls and roof complete and most of the door and window units had been installed. The task that lay before us was mixing and pouring 18 cubic yards of concrete that was needed for the floor and after that laying approximately 1800 square feet of marble tile.

Several people said that this would be an impossible task for the number of days we would be there. But on the mission field, working alongside missionary Don Davis, we learned that with God all things are possible. We not only were able to complete that work but we had it finished in enough time to have a Sunday night worship service in the new building.

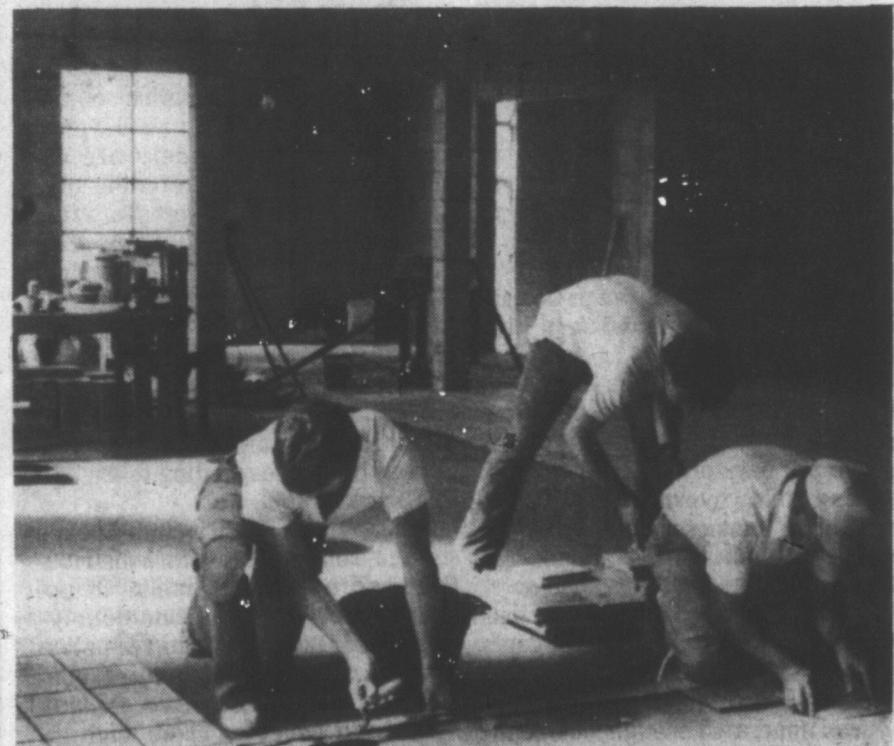
Our job was made much easier because a brand new cement mixer was there for us to use. It was made possible by a donation from Shady Grove Church.

The building still needs a great deal of work to be completely functional. Electrical and ceiling work, and much painting need to be done and the educational space needs the walls and roof finished.

In the past all construction in Uruguay was handled by contractors but in recent years labor costs have skyrocketed. So a decision was made to begin a pilot project, the church in Mercedes, using volunteer labor. This freed more money to be used in other construction projects through-

out the country. The result has been that several groups from the U.S. have gone and helped but many others need to respond by sharing their faith and abilities with these people.

The twenty-ton Aztec stone calendar, now on display in the National Museum in Mexico City, was discovered in the 16th century. Three feet thick and 12 feet in diameter, the stone is a surprisingly accurate chronological table.



Randy Easterling and Earnie Bullen are laying marble tiles and Darryl Turner, agricultural journeyman, is helping.

Clergy and laity . . .

(Continued from page 2)

over the past few years given rise to this kind of situation. We have lifted our laity and rightly so but at the same time we should have emphasized the role of the clergy. I know of no pastor who considers himself an expert and his people in the pew amateurs as the article, "Clergy, laity should re-examine roles" indicates. Few of our people in the pew have the same training in education, counseling, public relations, administration, communications, and Biblical expertise as those who have given their life to the ministry fulltime. Even though this training is not needed to make us live as Christians should it does give the clergy a better grip on leadership. It certainly gives him a distinction.

Many pastors have given years of preparation so they can give proper leadership to the local congregation. Instead many have found themselves being led. One preacher wrote, "I wanted to lead my church to serve . . . but ended up being my church's servant." Let us remember a servant of the church may not necessarily be the servant of Christ's. Many pastors are finding it increasingly more difficult to lead congregations. Why is this? Could it be that we have destroyed some of his role of leadership? We have emphasized the laity but forgot the clergy. In an attempt to have the sheep bear lambs we have neglected to teach them to follow the shepherd. Some have made the pastor nothing more than a "hail fellow well met." As a preacher and leader his message may be disregarded as another interpretation. This is a rejection of the pastor's role and a total oversight of his years of training.

And we have not yet mentioned his CALL FROM GOD. Thomas J. Mullen, in his book, *The Renewal of the Ministry*, said, "Should the day come when the Protestant ministry is just one more job . . . then its condition will be far more serious than it now is." Mullen said this in 1963.

Look at what is happening. Our people are not living as they should. Changes need to be made. I do not agree that this change will occur only when present leadership dies and a new crop of seminary graduates enter the field, as was suggested by one of our former Southern Baptist Convention presidents. I have greater confidence in our present pastors, denominational leaders and other fulltime Christian workers than to believe this to be the solution for change.

This reduction in the role of leaders has caused many to leave the ministry. One preacher writing for the *Saturday Evening Post* said, "This was not the ministry to which I had felt a call . . . my life would then be wasted as a recreation director for what seemed . . . a USO for civilians or a Sunday morning mutual admiration society. Why not quit now, I reasoned, study sociology then make my life count by taking Christianity into the mainstream of life?" Many have, after having messages doubted, motives challenged and leadership questioned, left the ministry. They have made a mass exodus for the business and professional level where roles of leadership are still intact.

God help us to see there is no difference between the laity and the clergy when it comes to commitment and

character in Jesus. No distinction in our call to win the world to Jesus. There is a clear distinction between our roles. Mr. Lyle thinks the problem can be solved by not ordaining anyone. He thinks that ordination brings a distinction. NO! Ordination is the formal expression of the local church as she sets apart men who have been called of God. The ordination simply gives him a different role. Take away the ordination and you take away the laity's recognition of a leader—called of God.

The special calling to leadership does not just come to pastors. God calls missionaries, denominational workers, missions directors, ministers of music and many other fulltime Christian leaders.

It might be well that instead of attempting to disregard any distinction between the laity and clergy that we all could serve God better if we placed equal emphasis on hearing our leaders as leaders. Men and women called of God and set apart for fulltime vocational service to God. They are no better than laymen but they are our leaders.

Leadership may be exercised by Coercion or by cooperation. Coercion breeds dictators. Cooperation creates a climate of association beneficial to the individual role of clergy and laity. The tie that allows us to work together as Baptist churches is cooperation. A leader's effectiveness is based upon the willingness of others to follow. That willingness to hear and heed depends solely upon the follower's concept that the leader is both qualified and called to the role of leadership. We must not blur that distinction.

The First Baptist Church of Winona is the church I pastor. We have many well educated laity. We have many sheep but only one shepherd. We have much leadership but only one leader. Again let me refer to Mullen's book.

"There is no doubt that there needs to be a renewal of the ministry in the church. STRONG LEADERSHIP was the core of the great days of Christian beginnings and of every revival that has taken place since. It will be at the CORE OF WHATEVER DYNAMIC EFFORTS—if any—Christians make now."

A new willingness to follow men and women who are called of God as our leaders will not solve all our problems. It will not guarantee us success in our Bold Mission Thrust but it will enhance our leaders' effectiveness as they equip the saints for the battle.

Can you imagine what would happen in 1982 churches in Mississippi this next Sunday if 623,000 Baptist showed up to hear the pastor speak? Not just a pastor but the man they believed to be the man of God—called to LEADERSHIP. It would not be just another sermon. This would be the WORD OF GOD from THE MAN OF GOD . . . only that Sunday they just might stop long enough to hear what he has been saying for years, "WE ARE LABORERS TOGETHER WITH GOD."

Jerry Mixon is pastor of First Church, Winona.

Julius Caesar in 46 B.C. with the Julian calendar invented "Leap Year" by adding one day every fourth year to a 365-day year.

Mission Gifts Of Mississippi Baptist Churches Thru Convention Board

Jan. 1, 1983-Dec. 31, 1983

Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All			
Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	
ADAMS ASSN			CARROLLTON			PEASANT VALLEY			PROVIDENCE			TIMBERLAWN			Assn. Miss. Designated, WMU & All
BETHANY	1,621+00	1,847+00	CENTERVILLE	13,888.91	9,449.72	23,338.63	PEACE	604.91	448.21	1,053.12	TRACE RIDGE	9,231+28	7,591.73	15,823.01	
BRIEL AVE	2,243+78	1,508.51	COILA	1,575.00	296.56	1,871.56	PROVIDENCE	9,050.00	5,125.26	14,181.26	TWIN LAKES	8,376.99	4,464.01	12,831.00	
CALVARY	4,448+82	736.22	HARMONY	1,000.00	160.00	1,160.00	RAMAH	1,833.31	20.00	1,853.31	UTICA	4,015.79	2,355.42	6,371.21	
CLIFF TEMPLE	14,974+93	8,955.63	LIBERTY	3,821.60	2,011.93	5,833.53	SAREPTA	12,847.12	9,875.09	22,722.21	WAN WINKLE	9,816.97	7,233.72	17,050.69	
CLOVERDALE	4,792+96	3,008.30	MALMAISON	469.33	1,822.74	2,292.07	SPRING HILL	1,284.00	527.00	1,811.00	W JACKSON	68,271.61	27,220.79	95,492.40	
CRAVENFIELD	2,911+02	1,295.85	MCCARLEY	1,941.08	1,340.98	3,282.06	UNION	6,038.00	3,803.00	9,841.00	WESTVIEW	17,501.72	8,108.95	25,610.67	
FBC NATCHEZ	36,887.12	21,741.29	MT OLIVE	2,842.99	2,414.21	5,257.20		513.90	200.00	713.90	WILDWOOD	13,426+29	4,792.94	18,219.23	
INNMANUEL	22,354+25	7,775.75	MT PISGAH	2,255.39	2,632.41	4,887.80		3,217.41	675.30	3,892.71	WOODLAND HILLS	27,578.40	34,259.61	61,838.01	
MORGANTOWN	26,703.49	10,124.00	NEW CARROLTON	14,576.00	9,490.72	24,066.72		71,431.59	43,104.03	114,535.62	WOODVILLE HGTS	48,302.27	18,009.27	66,311.54	
PARKWAY	52,552+42	21,886.03	NEW SHILOH	1,777.33	215.33	392.66				WYNNDALE	3,367.20	2,239.91	5,607.11		
SOUTHERN HILLS	3,334.86	1,216.71	POPLAR SPRINGS	0.00	0.00	0.00					2,011.69	691,411.18	69,939.02		
SPRINGFIELD	3,148.00	1,363.61	PROVIDENCE	2,969.00	2,524.87	5,494.22									
STANTON	5,241.06	1,322.50	SHILOH	1,061.00	0.00	1,061.00									
WASHINGTON	20,3,657.80	9,411+19	VAIDEN	8,061.25	5,878.99	13,940.24									
ALCORN			VALLEY HILL	3,790.02	4,878.80	8,668.82									
ANTIOCH	2,069.48	-2,213.76	WILSON	54,960.75	44,035.09	98,995.84									
BETHLEHEM	1,837.34	1,169.49													
BRUSH CREEK	50.00	0.00													
CALVARY	6,990.24	5,404.85													
COUNTY LINE	780.00	2,362.65													
DANVILLE	210.09	1,358.75													
EAST CORINTH	7,272.91	3,690.09													
FBC BIGGERSVILLE	3,868.97	3,188.77													
FBC CORINTH	65,086.59	28,274.58													
GLENDALE	4,729.49	4,081.49													
HINCE	2,181.76	1,070.00													
HOLLY	4,046.23	3,058.68													
JACINTO	73.03	287.01													
KEMPS CHAPEL	689.94	344.43													
KENDRICK	1,469.57	1,309.01													
KOSSUTH FIRST	3,282.69	2,009.13													
LIBERTY HILL	813.00	0.00													
LOVEJOY	50.00	200.00													
NORTH CORINTH	108.10	3,533.16													
OAKLAND	18,492.05	19,153.80													
REINZI	6,213.44	6,984.02													
SHILOH	5,011.64	5,753.28													
SOUTH CORINTH	510.00	1,964.50													
STATE STREET	4,3,700.13	27,289.45													
TODDING C CPL	2,847.47	5,752.45													
TUSCUMBIA	0.00	0.00													
UNION															
WEST CORINTH	13,875.90	8,411.94													
WHEELER GROVE	10,942.26	4,599.52													
ATTALA	208,301.36	144,465.73													
ATTALA ASSN	0.00	225.00													
BEAR CREEK	120.00	135.00													
BEREA	754.81	1,958.51													
BOWMAN	669.90	865.92													
CALM RIDGE	68.00	426.00													
COUNTY LINE	1,797.98	1,433.03													
DOTY SPRINGS	50.00	130.00													
EAST COUNTY LINE	0.00	0.00													
EBENEZER	120.00	120.00													
EDGEFIELD	138.46	145.00													
ETHEL	4,367.35	4,266.00													
FBC KOSCIUSKO	47,998.16	28,515.66													
HARMONY	0.00	20.00													
HURRICANE	297.06	517.88													
JEZUSLEM	988.80	664.20													
MCADAMS	5,076.46	9,847.48													
MCCOLE	6,002.15	5,456.32													
N UNION	0.00	192.00													
NEW SALEM	23.00	166.13													
PARKWAY	10,825.94	17,577.40													
PEELER M	65.69	363.28													
PILGRIMS REST	42.00	630.00													
PLEASANT RIDGE	31.43	117.15													
PROVIDENCE	152.27	151.26													
SALLIS	3,340.08	6,050.25													
SAND HILL	616.35	752.00													
SECOND KOSCIUSKO	3,273.59	2,998.84													
SPRINGDALE	2,508.26	3,214.79													
UNITY	726.44	1,755.80													
WILLIAMSVILLE	4,407.63	9,261.24													
ZAMA	88.93	108.01													
0.00	96,510.01	101,766.30													
BENTON															
ASHLAND	9,402.97	7,183.5													

Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All			
Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total		
HYERICK	8,362.76	830.50	9,193.26	LEBANON	647.44	1,716.86	2,364.30	COLDWATER	5,752.61	4,277.66	10,030.47	EVANSVILLE	3,879.75	1,169.83	5,049.56				
NEW HOPE	4,022.35	2,760.86	7,643.21	BEACON	90.00	1,700.00	900.00	FBC BYHALIA	9,275.61	7,374.44	16,650.05	FBC FAIRHAVEN	4,131.41	445.00	4,576.41				
OAKLAND GROVE	7,051.88	1,374.26	8,487.44	BOUIE STREET	120.00	200.00	800.00	FBC HOLY SPGS	42,303.53	17,519.87	59,823.40	FBC COLDWATER	16,356.95	6,527.02	22,884.57				
PARK HAVEN	1,473.18	4,133.35	5,606.53	CALVARY	0.00	1,330.00	252.00	FBC PFTS CAMP	5,300.70	3,157.52	8,458.22	FBC FAIRVIEW	3,024.79	5,335.34	8,359.90				
PECAN GROVE	1,214.92	1,648.27	2,862.19	CARTERS MISSION	36,100.00	12,566.00	48,666.00	FBC VICTORIA	6,934.62	3,711.33	10,664.94	FBC EUDORA	1,034.89	7,149.01	20,204.90				
PINE GROVE	7,150.22	10,310.46	17,460.68	CRESTVILLE	8,790.00	4,490.63	13,280.83	MARSHALL ASSN	836.77	228.07	1,064.84	FBC HORN LAKE	43,103.53	12,047.35	55,150.88				
PLAINWAY	18,755.33	7,549.99	26,305.32	DIXIEVIE	17,714.00	11,356.60	20,070.60	MT PLEASANT	2,726.00	2,363.07	5,085.07	FBC NESRIT	20,330.21	3,447.05	23,777.26				
PEASANT HOME	1,000.33	3,099.98	10,080.31	EASTAPACHIE	1,672.93	1,420.15	3,093.08	RED BANKS	3,218.04	1,697.80	4,915.84	FBC SENATOBIA	22,813.87	12,886.05	35,699.92				
SALMON HEIGHTS	1,922.40	4,494.58	20,413.77	FAITH	1,931.77	4,434.68	6,366.45	SALEM	4,704.55	4,028.59	8,733.14	FBC SOUHWENAN	25,976.48	4,730.54	30,308.72				
SAND HILL	3,675.55	801.00	4,456.55	FAITH	4,175.11	2,714.42	6,889.53	SPRINGDALE	15,956.47	7,879.88	23,836.35	AG LAKE	4,033.44	4,700.70	6,096.24				
SANDERSVILLE	21,025.85	4,999.03	26,023.88	FBC BROOKLYN	6,762.03	30,463.94	36,226.97	SPRING HILL	2,614.28	81.00	3,465.38	GRAYS CREEK	3,299.26	985.88	4,284.14				
SEC AVENUE	27,243.12	14,513.76	41,756.86	FBC GLENDALE	22,000.97	61,500.00	85,500.00	SPRING HILL	106.327.71	57,869.87	164,197.58	GREEN BROOK	1,271.92	629.81	1,901.73				
SHELTON	1,875.00	792.05	2,667.05	FBC HANESBURG	90,200.37	11,524.41	111,724.76	SPRING HILL	106.327.71	57,869.87	164,197.58	HERNANDO	37,093.50	7,925.27	45,618.77				
SUMMERLAND	8,445.20	3,079.21	11,524.41	FBC HANESBURG	7,787.00	7,789.77	15,577.77	SPRING HILL	106.327.71	57,869.87	164,197.58	HICKORY GROVE	550.00	503.82	1,053.82				
TALAHOMA	1,181.50	6,508.00	13,150.50	FBC HANESBURG	7,800.18	1,184.79	14,984.97	SPRING HILL	106.327.71	57,869.87	164,197.58	HIGHLAND	16,074.50	5,919.15	21,993.65				
TRINITY	10,171.34	15,608.00	26,179.34	FBC HANESBURG	4,446.00	1,055.55	5,499.35	SPRING HILL	106.327.71	57,869.87	164,197.58	LA FOREST BAPT C	10,462.53	89.11	11,374.64				
TUCKERS CROSSING	7,148.25	4,426.03	11,574.76	FBC HANESBURG	4,057.55	2,637.00	6,694.55	SPRING HILL	106.327.71	57,869.87	164,197.58	LOCHAGA	4,124.24	4,006.00	8,120.24				
UNITY	7,963.00	666.00	1,462.00	FBC HANESBURG	0.00	50.00	50.00	SPRING HILL	106.327.71	57,869.87	164,197.58	NEW HOPE	4,000.06	907.17	4,907.23				
W ELLISVILLE	21,944.35	9,823.70	31,768.05	FBC HANESBURG	9,939.00	4,399.00	14,338.00	SPRING HILL	106.327.71	57,869.87	164,197.58	W ELLISVILLE	2,544.00	8,057.86	10,597.86				
W LAUREL	37,382.84	7,342.25	44,725.09	FBC HANESBURG	5,602.00	40,653.80	97,556.00	SPRING HILL	106.327.71	57,869.87	164,197.58	W ELLISVILLE	4,030.72	2,152.24	6,182.96				
WILDWOOD	15,217.66	8,437.08	23,654.74	FBC HANESBURG	5,602.00	40,653.80	97,556.00	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER	584,033.10	268,999.12	853,032.22	FBC HANESBURG	90,200.37	61,500.00	151,700.37	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	MARYBANKS	4,200.51	1,778.62	5,979.33	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	NINETEENTH AVE	7,728.99	10,165.86	10,894.85	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	NORTH 31ST AVE	8,765.00	1,600.00	10,365.00	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	NORTHSIDE	6,255.92	138.22	766.14	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	PEAL SURVEY	46,992.00	17,752.38	64,645.11	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	PROVIDENCE	7,920.00	3,417.23	11,337.23	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	RAWLS SPRINGS	30,807.14	3,959.79	34,766.93	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	RIDGECHEST	9,665.82	1,040.55	2,014.37	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	SOUTH 28TH AVE	10,497.95	3,212.00	13,709.95	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	SUNRISE	5,376.44	2,025.74	7,402.18	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	TEMPLE HATTIESBURG	6,394.43	33,918.00	40,212.31	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	THIRTY EIGHT AVE	29,077.00	10,566.47	40,545.74	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEMPER ASSN	0.00	0.00	0.00	TRINITY	3,744.73	6,664.40	14,409.13	SPRING HILL	106.327.71	57,869.87	164,197.58	WILDLAND	4,030.72	2,152.24	6,182.96				
KEM																			

Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				
Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total			
BUCHANAN	261.90	261.90	FBC LAKE	5,538.53	8,547.06	CONCORD	1,800.00	1,209.94	3,099.94	RIVERPORT	501.49	326.10	829.59							
CARDO	.00	2,213.58	FBC MORTON	15,074.38	10,196.62	DUMAS	1,1246.37	5,137.58	16,383.95	SEC GREENVILLE	21,177.24	9,115.22	30,292.44							
CACHE SPRINGS	4.20	.00	42.20	FOREST	27,469.29	37,188.23	FALKNER	3,920.98	6,368.48	10,286.97	SOUTHSIDE	14,664.07	8,442.82	23,121.89						
CENTER HILL	370.41	.00	375.01	HARPERVILLE	5,454.33	3,572.47	FBC RIPLEY	40,498.81	20,516.58	61,015.39	SWIFTWATER	3,234.27	2,170.57	5,404.84						
CHEPHY CREEK	3,745.48	2,494.59	6,239.97	HILLTOP	1,000.00	2,518.00	FELLOWSHIP	3,079.20	4,813.13	7,892.33	TRINITY	.00	625.00	625.00						
CHESTRYVLE CALV	600.92	458.83	1,059.75	HOMECOOD	99.00	1,378.00	HIGHWAY	5,090.73	6,439.78	11,530.51	WASHINGTON ASSN	.00	.00	.00						
COOKE MEMORIAL	150.00	290.00	440.00	HOPENWELL	179.00	180.00	LEGEND	.00	200.00	200.00										
COUNTY LINE	236.73	898.40	1,135.13	LIBERTY	541.68	950.51	LOREY MEMORIAL	10,670.00	9,260.00	19,936.60	WAYNE	279,756.81	156,891.97	436,648.78						
EDMOND	15,280.02	12,148.61	27,428.63	LINN CREEK	462.00	287.00	MACEONIA	2,000.00	1,000.00	3,000.00	BIG CREEK	501.49	326.10	829.59						
FBC PONTOTOC	2,300.65	1,240.00	3,548.65	LUDLOW	1,551.77	1,103.72	MT HEBRON	2,655.49	195.00	2,830.00	CALVARY	1,328.07	3,623.84	14,951.91						
FBC TRUJ	63,175.23	1,610.00	63,785.26	MT OLIVE	75.00	270.00	MT MORIAH	.00	193.00	193.00	CHAPPARAL	1,450.79	902.96	2,353.75						
FRIENDSHIP	2,434.28	4,377.01	7,000.00	NEW HOME	59.50	.00	NEW LIBERTY	3,526.00	40,498.81	44,025.25	CLEAR CREEK	1,753.83	7,017.19	d771.02						
FURS	3,758.45	4,898.86	8,657.31	NEW LIBERTY	200.00	1,288.00	NEW LIBERTY	1,430.10	1,410.00	3,465.25	COUNTY LINE	3,783.29	3,159.53	6,942.82						
GERSHORN	416.94	193.16	410.10	NEW ZION	268.20	313.25	NEW ZION	4,370.42	3,085.91	7,456.13	EDEN	1,156.77	691.57	1,448.34						
GREEN VALLEY MSN	.00	.00	.00	NORTH MORTON	179.00	180.00	LEGEND	5,090.73	6,439.78	11,530.51	EVERGREEN	2,054.06	1,054.52	3,056.14						
HARMONY	150.00	240.61	4,459.78	OAK GROVE	350.00	2,577.00	PINE GROVE	2,594.00	826.25	3,422.25	FATH CHAPEL	3,260.93	2,054.07	5,316.00						
HERBON	180.00	.00	180.00	PARKWAY	480.79	480.79	PEASANT HILL	.00	1,104.52	1,104.52	FBC BUCKATUNA	5,762.21	7,405.19	13,161.59						
HORTON MEMORIAL	.00	.00	.00	PARKWAY	444.12	225.75	PROVIDENCE	3,070.46	3,559.48	6,629.94	FBC CHICORA	1,374.56	1,631.59	3,006.15						
LEE MEMORIAL	1,493.11	2,011.46	3,504.57	PARKWAY	503.00	161.00	PEASANT HILL	4,989.39	4,903.92	11,902.31	FBC CLARA	3,743.07	1,757.75	5,500.92						
LIBERTY	.00	.00	.00	PARKWAY	.00	100.00	PEASANT HILL	1,063.30	1,063.30	1,063.30	FBC STATE LINE	7,985.28	8,248.82	16,410.10						
LODGE HILL	5,026.73	4,603.00	9,629.73	PARKWAY	2,246.85	1,145.14	PEASANT HILL	1,063.30	1,063.30	1,063.30	FBC SPRINGSIDE	4,940.07	22,230.05	72,170.81						
LONGVIEW	5,200.00	1,250.00	6,450.00	PARKWAY	4,704.50	2,690.78	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
MIDWAY	6,449.70	2,682.63	9,132.33	PARKWAY	9,031.51	8,961.16	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
NEW FAITH	186.99	1,841.69	3,210.25	PARKWAY	1,140.24	1,757.53	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
NEW HOPE	246.48	246.48	492.96	PARKWAY	798.41	1,041.21	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
NEW ROBES BETHEL	.00	.00	.00	PARKWAY	377.03	496.67	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
OAK HILL	2,499.23	.00	155.00	PARKWAY	103.10	107.19	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
PINE GROVE	.00	155.00	155.00	PARKWAY	4,499.23	103.10	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
PONTOTOC	.00	155.00	155.00	PARKWAY	103.10	107.19	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
RANDOLPH	1,185.00	.00	616.00	PARKWAY	1,801.00	1,801.00	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
SCHOOONA CHAPEL	1,185.00	.00	616.00	PARKWAY	1,801.00	1,801.00	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
SHADY GROVE	3,779.33	5,551.54	9,330.87	PARKWAY	5,091.48	32,095.53	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
SPRINGVILLE	.00	176.00	176.00	PARKWAY	3,669.97	2,522.75	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
THAXTON	2,563.19	907.67	3,470.86	PARKWAY	1,063.30	1,063.30	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
TOCCOPOLA	.00	709.00	709.00	PARKWAY	1,063.30	1,063.30	PEASANT HILL	1,063.30	1,063.30	1,063.30	PEASANT HILL	5,534.90	2,876.03	8,812.93						
TRASH</td																				

Names in the News



BRIARWOOD CHURCH, MERIDIAN, on Jan. 1 held a special service of appreciation in honor of Thomas J. Wood who has been pastor of the church since its beginning, about 17 years. Wood was given a love offering by the congregation. He, his wife, daughter, and son, each received a red rose. Left to right are T. J. and Evelyn Wood, and Pam and Joe Wood.

FORT WORTH, Texas (BP)—
James W. Edwards, vice president and dean of Dallas Baptist College, has been named vice president for financial affairs of the Southern Baptist Radio and Television Commission (RTVC) effective Jan. 1.

Bob E. Simmons, former academic dean and New Testament teacher at the Philippine Baptist Theological Seminary, Baguio, Philippines, is beginning new duties this semester as associate professor of missions at New Orleans Seminary, New Orleans, La.

Simmons He and his wife, Mary, have resigned from service with the Foreign Mission Board, after 10 years as missionaries in Hong Kong and the Philippines.

He is a native of Clarksdale, and was awarded the bachelor of arts degree from Mississippi College and bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

Richard K. Ivey was one of more than 120 who received degrees from New Orleans Seminary during recent graduation exercises on the New Orleans campus. A native of Pascagoula, and graduate of Mississippi Gulf Coast Junior College, Ivey completed all requirements for the associate of divinity in pastoral ministry degree.

W. Harold Anderson and Mrs. Anderson have moved to 414 Perkins Drive, Brookhaven, Miss. 39001 (phone 833-7743). He states that he is interested in pulpit supply and other ministerial opportunities. Before retirement, Anderson in 43 years as a Baptist minister served churches in Covington, Clarke, and Wayne counties in Mississippi and in Louisiana. Also he was director of missions for Lee County Association for 21 years. He is a graduate of Jones Junior Col-

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Thursday, January 19, 1984

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Staff Changes

Thomas Foy, minister of youth at Evansville Church, Northwest Association, has resigned in order to continue his education.

Cecil Cole has resigned as pastor of Strayhorn Church, Northwest Association. He is retiring from the active ministry, but will continue to serve as pulpit supply and in interim work. Cole previously served Flag Lake and Wyatte churches in the same association. He began his work at Strayhorn in 1970. He and Mrs. Cole are living in Senatobia (phone 562-8563).

White Sand Church, Poplarville, has called John Gibson Jr. as interim pastor. Gibson is a third year student in the master of divinity program at New Orleans Seminary where he also serves as director of college relations. He is a graduate of Mississippi College. His father, John F. Gibson of Macon, Ga., served as pastor of White Sand Church, 1951-1953.

Archie Goodwin Jr. of Olive Branch has resigned as minister of youth and minister of music at Ebenezer Church, Senatobia. He will be attending college at Mississippi Delta Junior College, Moorhead. Goodwin was licensed to the gospel ministry in October.

Dwight Massengill, pastor of Powhatan Baptist Chapel, Powhatan Point, Ohio, has announced his resignation, effective Feb. 12, to accept the pastorate of Oak Hill Church, Booneville, Miss. He is the son of Mr. and Mrs. Raymond Massengill of Rienzi and is a graduate of Blue Mountain College and Northeast Mississippi Junior College. He was formerly pastor of Fellowship Church, Tippah County.

Massengill of Blue Mountain College and Northeast Mississippi Junior College. He was formerly pastor of Fellowship Church, Tippah County.

Massengill founded Powhatan Chapel in the summer of 1980 and returned to Southwestern Seminary that fall to finish requirements for the master of divinity degree. After graduation, he returned as the chapel's first full-time pastor in June, 1981. The mission, which is sponsored by First Church, Woodsfield, Ohio, has led the missions in baptisms in Ohio for two years, one year as number two and one year as number four. Massengill has been heard in a tri-state area in his radio broadcast from Moundsville, W. Va., each Saturday.

John Yates accepted the call to become minister of music at Hillcrest Church, Jackson, coming to that position from Parkview Church, Greenville. His ministry at Hillcrest includes a fully graded children's choir program, two youth choirs, a sanctuary choir, senior adult choir, two ensembles, and three handbell choirs. John is a trumpet player as well as a ventriloquist. His father is Jim Yates, pastor of First, Yazoo City, and past president of the Mississippi Baptist Convention.



Edna Church, Columbia, has called Kenny Peavey as pastor. Peavey and his wife, Michelle, left the field of Fair River Church, Lincoln County, where he served as associate pastor and minister of music. He is a student at New Orleans Seminary.

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Just For The Record



NEW HOPE CHURCH, MERIDIAN, was the setting recently for a GA recognition service, "Set Your Bow in the Clouds." Leaders are Mrs. Janie Goodman and Mrs. Rita Goodman. Girls completing Missions Adventures and receiving badges are, at front, left to right, Melanie Sampley, Stacy Jones, Jill Valentine, Michelle Sampley. Second row, left to right, Stacy Goodman, Kendra Hall, Stephanie Sampley, Marie Robertson.



"MY PROMISE TO GOD" was the theme of a GA recognition service held at Elliston Church, Blue Springs. Sixteen GAs received badges. Back row, left to right; Stephanie Grubbs, Susanne Coker, Jennifer Priest, Jennifer Roberts, Laina Erman, Loretta Richey, Christy Roberts, Kerry Goddard. FRONT ROW Bebe Moore, Rachel Cox, Karen Roberts, Christa Speck, Christy Reed, Beverly Sills, Kelly Bailey; not pictured, Mitzi Parker. GA leaders are Sherry Moore, Martha Pannell, Mary Ann Pannell, and Jane Roberts.

Jasper County Training Union Association met Nov. 21 at Enon Church, and high efficiency and high attendance banners were awarded. Corinth Church won the high attendance banner for the eleventh consecutive year. Edd Holloman is the Corinth pastor.

Mississippi College in Clinton will feature the Jeremiah People in music, comedy, and drama, Jan. 31 at 7:30 p.m. in Nelson Hall on campus. Everyone attending is asked to bring a can of food which will be donated to the Salvation Army. For details contact Scott Tyner, student body president.

The congregation and visitors of Meadowood Church of Amory, on Dec. 11 heard the Christmas music program of the children's and youth choirs. The two children's choirs were started two years ago and the youth choir was begun in October, 1982. Two years ago, the younger children's choir, ages 4-9, had an average attendance of six; as of this date there are 19 members. The youth choir, grades 7-12, directed by Fran Powell and Belinda Best, older children's choir, grades 4-6, is directed by Tracy Morgan and Janet Goudelock; younger children's choir, preschool (age 4)-grade 3, is directed by Harriet Coker and Suzanne Mobley. The music director is Charles Sanderson; pastor is Danny Powell.

Standing Pine Church, near Walnut Grove in Leake County, is almost free of debt, and Rickey McKay, the pastor since 1978, said he believes the church will be debt free some time this year. In 1979, Standing Pine did some remodeling and added an education building at a cost of \$45,000. The church borrowed \$25,500. On Dec. 1, 1983, the debt was down to

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Life and Work

Offering wholeness

By Gerald P. Buckley, pastor, Parkway, Natchez
Mark 4:35 to 6:56

Several years ago a teenage girl came to the church for counseling. As we discussed her problems, she suddenly saw a glimmer of light. She had said early in the session, "All in the world I want is to just be happy." It began to dawn on her why she was so unhappy. Her whole life was out of joint. She had no real foundation in her life.

Jesus offered wholeness. When people saw and heard him, they realized he had something they needed. Our Lord's concern is for the total person. He delivers from the bondage of sin and all that hinders a person from living the full and abundant life. Wholeness is grounded in a right spiritual relationship with God. God's power to make persons whole is available to those who accept it in faith.

This lesson emphasized the wholeness offered to us through the power and redemptive concern of Jesus.

I. Faith is essential (Mark 6:5-6).

It is a painful experience to be rejected. All of us have had to face rejection at some point in our life. Perhaps we had romantic feelings toward a member of the opposite sex. We wanted to spend time with the one who was the object of our affection. However, the other person did not share our feelings. Our efforts to deepen the relationship were rejected.

In the sixth chapter of Mark, we

Uniform

Turn to the Lord

By Robert Earl Shirley, pastor, Parkway, Tupelo
Isaiah 31:1-7

Isaiah began his ministry at the close of Uzziah's 52-year reign. In that period of time a strong army had been trained and equipped. With its walled cities, they, like Laodicea years later, felt themselves for a time in need of nothing. The setting for our lesson this week is a day when Judah was threatened by the power of Assyria just as the democratic nations today view the power of communism. From a rational standpoint, the only logical solution seemed to be to form an alliance with Egypt. This having been accomplished, the people once again felt secure. Only Isaiah seemed to disagree. At least, only he is heard speaking out in protest.

The cause of woe (31:1-2): We will miss the most important issue here if we look so closely at what they did that we fail to see what they did not do. The woe is pronounced because "they look not unto the Holy One of Israel." Here is the danger of relying wholly upon military alliances and military power for national security.

As a veteran of both World War II and the Korean conflict, I am no pacifist, but the right or wrong of war is not the issue here. In putting their faith in another nation, they turned from their faith in God. Our relationship to other nations is always important, but it is secondary in every way to our relationship to God.

Judah had not asked God if they should make an alliance nor had they asked with whom they should make

read how Jesus faced rejection. When he came home to Nazareth he wanted his loved ones, neighbors, and friends to experience what others elsewhere were discovering. The same power to heal, forgive, and restore hope which had been displayed so spectacularly in other places is what he longed to give his own family and townspeople. Yet, Jesus was rejected.

Mark tells us that when Jesus arrived in his hometown, he was invited to speak in the synagogue where he read the messianic passages of the prophets. He clearly identified himself as the long - expected Messiah. But the people could not accept that. After all, he was one of them. Jesus had worked among them. They could not imagine that one who had repaired their oxen yokes or fixed their broken things was God's appointed Messiah to heal their broken hearts. For the people in Nazareth, he was just Jesus.

We are sometimes like the people of Nazareth. We are often blind to the spiritual gifts of those close around us. We are tempted to join those who chase after a more glamorous teacher or preacher on television. For the people of Jesus' day, he was a hometown boy who had gotten a little too big for his britches.

"He could do no mighty work there." The reason for this was simple. The one essential was missing—

faith. Though Jesus healed a few sick people, the barrier to greater ministry came from unbelief. Unbelief still hinders the ministry of Christ in our lives.

II. He had compassion (6:34-37)

The disciples had returned from their tour of preaching. The people were coming and going in such crowds that Jesus and his disciples lacked time even to eat. They needed rest. Jesus suggested that they take a boat to a place where they could be alone. The crowd was so enthusiastic they ran ahead by land and were waiting for Jesus.

Jesus was moved by the crowd to a great compassion, where anyone else would have been moved to a great irritation. This crowd had completely spoiled the whole purpose of the trip. However, when Jesus saw them, he was deeply touched.

We cannot observe that response of Jesus to the crowd without asking: which comes most naturally to us, irritation or compassion? It is so easy to lose patience with people when they get in our way or block our plans. The way one reacts to such conditions reveals his nature and his view of people. The reason Jesus looked upon them with compassion was the way He saw them. The crowd looked to him like a flock of helpless sheep who had no shepherd to lead them. Jesus was moved by their needs.

Bible Book

The reign of Jehu

By Bill Causey, pastor, Parkway, Jackson

II Kings 8:16-10:36

Two kings in succession continued the evil of idol worship in Judah, the southern kingdom. Their names were Jehoram, first, and then Ahaziah. Their brief histories (8:16-27) are included in the narrative to show how the sin of idolatry became entrenched in the southern Kingdom.

The root of this spreading evil is traced to Ahab who, through Jezebel his wife, had brought this evil into the land. Because of their evil, Elisha, upon command from God, sent a follower of his, called a son of the prophets, to anoint Jehu, a soldier, to be king (9:1-13). Since Jehu was a soldier it was not a normal succession and this of course, meant rebellion. The prophet said this was to avenge God's people for their persecution by Jezebel.

This conspiracy resulted in the deaths of King Joram (or Jehoram) of Israel (9:14-26) (the northern kingdom) and King Ahaziah of Judah (the southern kingdom) (9:27-29).

Jehoram's body is thrown into Naboth's vineyard to fulfill a prophecy about God's judgment upon Ahab's family line. Having defeated the kings, Jehu proceeds to Jezreel where the wicked Jezebel herself lived. In a dramatic scene Jezebel is thrown from the high window, trampled by horses, and eaten by dogs.

The remainder of Ahab's survivors (seventy sons) are then destroyed in Samaria and their heads sent to Jezreel. This eliminates possible successors in Israel (10:1-11).

The same thing is done to the family of Ahaziah in the southern kingdom of Judah, eliminating a political succession there (10:12-14).

Having now eliminated both royal lines he proceeds to wipe out the remnants of Baal worship in the land by scheming to get all the worshippers of Baal into one place. They are slaughtered there, and Baal worship is eradicated from the land (10:29-36).

There follows a brief commentary upon the rule of Jehu in the land (10:29-36). He is commended for his zeal in rooting out the extensive influence of Ahab's family and the accompanying evil of the worship of Baal. His reforms however, did not extend to other cults of idolatry introduced by Jeroboam at Bethel and Dan and consequently led to his own weakened kingdom with parts of it falling to the Syrian King, Hazael (10:32).

I. God's judgment is certain.

Even though Ahab had died, the evil which he planted continued. Some may have thought that with him gone Israel had "dodged the bullet" of the promised judgment of God. God however, was tracing out the pernicious roots of evil, tracking them down and effecting justice through historical processes. In national life sin cannot be contained in isolation but like a virulent disease moves out in enlarging circles. Our modern sensitivities rebel against such extensive measures, but God alone knows how high the stakes are when sin neutralizes the witness of the nation preserving God's revelation. Modern governments would do well to take heed.

Personal sin requires personal repentance while national sin requires national repentance. In both cases

God is willing to forgive and heal. But these evil kings would not repent.

II. God uses whatever means is needed in judgment.

Jehu was certainly not a perfect instrument, but God uses what is available. Even as he used Jehu to bring punishment upon Ahab, he was later to use Hazael, the Syrian, to bring judgment on Jehu. In timely ways God uses the temperament and talent, the seasons and circumstances of life to confront us each with his judgment and guidance. Open listening and repentance will avoid more serious circumstances down the road. Perhaps a part of the mystery of God's providence is in matching the lives of one generation to the crises of their generation. It is certain that wishing for or waiting for circumstances to be different means that many of us miss the opportunity of serving God. He has matched our lives to this hour and this hour judges us.

III. God's righteous demands ought to be followed by the nations of the world.

Is it empty speculation to conclude that many of the overt clashes which nations have with each other are reflective of the unrighteous pursuits of the rulers of those nations? Is there a history within history? Who could know the "real" story behind daily events. This "truth," traced out by the all-knowing God, should keep men and nations pursuing their highest understanding of God's righteous demands. For political leaders to use either voters or soldiers as pawns to achieve personal goals is a great evil, and God will judge it.

IV. Tiny deeds planted in darkness, like seeds grow to conspicuous proportions.

The faddish, cultural pursuits of a Jezebel or an Ahab, introduced under the banner of broadmindedness and enlightenment, are planted time-bombs with potentially great destructive power. Drugs, pornography, and other ideas, when planted and allowed to grow, will one day bear their own kind of bitter fruit.

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